[p. 88a]

435 was $5.00 (fig. 14, d). This means half-
436 hitched or "chain-stitch" loops in the already
804 strung length of discs, which nearly tripled the quantity of a plain length from wrist around elbow and back to wrist.[305] A cylindrical bead called humna was worth twenty-five cents.

535 The participants and singers in a ritual like the mourning ceremony or an ordinary
465 pleasure dance would be given about 1/2 ~~dok~~ in payment by spectators. There was no fixed amount: if a person really could not afford to give more than a few beads he was not thought miserly. At times of display or for payment of individual performers, as at the death of Huhuna in the Huhuna Dance, long strings of money were thrown down.

556 A definite attempt to accumulate wealth was made by chiefs, shamans, and probably others who hoped to acquire prestige. Even when money was not the medium of exchange, value for value was the expectancy, not, however, with the shrewd, mercenary motivation of receiving, but with the courteous, generous motivation of giving, and maintaining moral status thereby.[306]

436 Kroeber, in a general reference to money,[307]
804 states that the unit of measurement in the north was the chok; one and a half times the circumference of the hand. In the south the chok was somewhat shorter, and was reckoned as half the hista, twice the circumference of the hand.

Powers gives a somewhat different evaluation, which may have been the rate of his day.[308]

> The usual shell-money is used among them, and a string of it reaching from the point of the middle finger to the elbow is valued at 25 cents. A section of bone [sic], very white and polished, about two and a half inches long, is sometimes strung on the string and rates at twelve and one-half cents.

Numerals

802
1. yɛt
2. po ˜ʔoi
3. so ˊpɨn
4. haˊpo ˜ni
5. yu tɛːnuk
6. tu ˊdipi
7. no ˜mɔːn
8. mo ˜ʔnus
9. noˊnɨp
10. ṭiˊˊuv

[172] [305] A half-hitched string with a bead on each loop was a method of bead-stringing exemplified in Pueblo II material from Nevada (vide Cody, Simply Strung). This method may account for the "shingled" beads found with a bear burial in the San Joaquin Valley (Heizer and Hewes, Animal Ceremonialism, 589).

[431 576] [306] Taking small gifts of cigarettes or candy to old Yokuts people presented a problem to the recorder because of their quiet insistence upon a return of some kind; refusal to accept a gift in exchange would be a subtle offense.

[307] Handbook, 498.

[308] p. 375.

802 11. ti'uv y·t 100. y·t p·č
12. ti'uv poñoi etc. 1000. ti'uv p·č
21. poñoi ti'uv y·t
22. poñoi ti'uv poñoi
etc.

TIMES, NATURE, DIRECTIONS, SEASONS

805 Informants differ somewhat in their designation of the day's phases and in the pronunciation of words; such differences are indicated by the individual's initials.
821
192

Times of day.---

sala'lwidao: morning (M.L.); hiam [now] šala'dwidao: early morning (M.P.)
te'yao ču'ka: before noon (M.P.)
ču'kao: noon, noon meal (M.L.); hiam ču'ka: noon, noon meal (M.P.)
wakhu šu ču'ka: afternoon (M.P.)
ne'wao: sundown (M.L.); ni·a'wi·ao: sundown, early evening (M.P.)
hiam ni'u ši: evening (M.P.)
toi'yuma: night, dark (M.L.); hiam ta'·'nši: night dark (M.P.)

Designation of days.---

o'piu: day, light (M.L.); u'piu: day, light (M.P.)
he'če u'piu: today (M.P.)
šala'dwidao: tomorrow [lit., morning] (M.P.)
ati'opo'do: short day as in winter (J.B.)
wa opo'do: long day as in summer (J.B.)

The days of the week have received native names which are based on the numbers 1 to 7, as follows (J.B.):

wuda'o: Monday
pu ne'uñ·č: Tuesday
supe'a'ta: Wednesday
hai''obata: Thursday
y·ča'o: Friday
ča'od·tpi: Saturday
no'mč·n: Sunday

Phases of sun and moon.---

o'piui sun. The sun goes into the lake [Tulare; ocean?] every night and comes up on the other side every morning (M.P.).
opo'da: sun (M.L., J.B.)
woi'yo opo'do: solstice (lit., turning-back sun). The solstice was noted, and recognized as the turning point for the length of days, but otherwise was without significance (J.B.).
u'p·s: moon (M.L.); u'p·š (J.B.)
hača'm u'p·š: new moon [lit., young moon] (J.B.). If the new moon in winter showed the faint circle of its complete sphere, it was said to be "making its house," and was regarded as a sign of rain.[209]

[209] Cf. Hopi (Beaglehole, Notes on Hopi Economic Life, 35).

276 the ear; only men smoked, the tobacco being pulverized seed, not leaves.[35]

323 Pottery (ki·wiš).--Clay, red clay, and clay dishes were called by the single term kiwiš; the clay pipe was šokmni. In the old days many old women made pottery. They went after the clay with a carrying net and digging stick. They "dug around until they got the right kind" (presumably with the correct admixture of sand), although they knew the best of the many places to go. The clay was laid on an old deerskin, put in the net, and taken home where it was given a thorough pounding on a bedrock mortar (pe·šin, acorn pounding place). The details of building up and finishing a pot P.D.W. could not describe well: the process was coiling, as elsewhere among Yokuts. After the pots were dried, they were fired in a pit filled with coals. This "took all morning" (probably longer). (I failed to ask about a "slip" of gruel or of any other material.)

372 Firemaking.--Striking a fire (šike·t·l) by means of rock or flint sparks in old times was never heard of by P.D.W. The "only way" to make fire was a buckeye board (hearth) called tu·pun (buckeye) and a pointed stick (drill) of white oak called še·ktaš. The drill was twirled between the palms, the hearth held down with the left foot.

GAMES

526 [181] Mayfield, who found his Choinimni hosts a jolly, fun-loving lot, describes several of their games. There was a gaming court near the center of each village; this was smoothed, tamped (stamped?), and covered with sand, and here an exhilarated crowd of players and spectators was often gathered.

Boys amused themselves by tossing dummy ducks of bark on the river and shooting them with arrows or throwing spears at them.

Pierced hoop and pole.--The pole was 10 feet long, the disc about 1-1/2 feet in diameter with a center hole of 2-3 inches. This disc was made up of rolled bark wound with split willow. This game was played by all, sometimes as many as thirty players, in sides 20 to 30 feet apart. As the disc was rolled from one side to the other, all tossed their poles at it. If the hoop was pierced, it [802] counted 2; if knocked over, 1. A scorekeeper called out the tally. Incidentally, counting was in the decimal system as with other Yokuts.

Stone disc and arrow.--A perforated stone disc, 3 to 4 inches in diameter, also used for arrow-straightening, was rolled across the court, and arrows were shot at it by young men. Scoring was like that for hoop and pole.

Other diversions were rolling globular stones into a hole and casting flat stones at a line.

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[35] Ibid.

302 192 386 822 who "wanted to fix up for dances." It was associated with the Tokelyuwich moiety.

hu´iyu: red. This doctors bought from the Western Mono; the Eastern Mono were the ultimate source. It was the Nutuwich color.

ša´lu: black. Charcoal.

wa´wun: green (called blue by a Wobonuch informant). It is said to have been introduced by the Paiute who brought the Ghost Dance.

302 616 Face patterns E.M. could not describe beyond this statement: that the Tokelyuwich covered the face with white and added two vertical stripes of green [black in earlier times?], and that the Nutuwich merely used red horizontal stripes.[54] She added that the Tokelyuwich sometimes put white horizontal streaks across their upper arms (but see sweat house dance). Shamans were the usual owners and traders of paint.

436 Money.--Values for clamshell disc beads were: once around the hand without crossing the wrist, 25 cents; five times around the hand, $5.00. This is incongruous, of course (see fig. 14, c, Pt. I).

802 192 Numeral system.--The usual Yokuts numerical system, based on 10, was used by Kechayi, Gashowu, and Dumna. E.M. gave the following Kechayi count:

1. yɛt	14. ha´čpam
2. po´noi	15. yɛ´čam
3. so´pɨn	16. čo´lɔop
4. hatpa´nai	17. no´mčom
5. yɛčɛ´nɨl	18 mu´nčum
6. čo´lɨpi	19. no´mpom
7. nu´mčɨn	20. ponoi te´yiu
8. mo´noš	21. ponoi teyao yɛt
9. no´nɨp	22. ponoi teyao ponoi
10. te´yao	23. ponoi teyao so´pɨn,
11. yɛ´čam	etc.
12. bo´čtɔp	100. yɛt pi´ča
13. so´pi´ɔp	1000. yɛt mi´la (Sp.)

GAMES

526 [616] Shinny.--This game (ko´nɨč). was played by both sexes. The sticks and ball were of "some hard wood." Usually there were three people on each side; moiety opposition functioned when the game was played at mourning ceremonies. The Kechayi played the game around the turning post, which was not struck or aimed at.

Tossed hoop and pole.--E.M. had not seen this game (ha´lao) played; she had "just heard the old people talk about it."

[237] Football.--For this game (i´wač) two posts were set up about one hundred feet apart. A ball of deerskin stuffed with grass was kicked and scuffed along the ground between two opponents. They pushed each other vigorously to maintain possession of the ball. They started from one post, went in a circuit around the

[54] Cf. Gifford, Miwok Moieties, 146.

[P.227a] Western Mono NS25

were identical with that of the Wukchumni. The Eastern Mono used these nets when coming over on trading trips.

MONEY, NUMERAL SYSTEM

All money came from the west through the medium of trade. B.O. thought that the Tachi themselves made humana; the Waksachi retain the Yokuts name for this slender tubular bead. They were valued at about twenty-five cents each according to B.O.; S.O. said they came about ten for one dollar, or eight if they were extra long. The small clamshell discs (moco'ko) were measured Yokuts-style around the hand and wrist (fig. 14, e, f, Pt. I). This length was then doubled and called a muke'č:t, and valued at about two dollars according to B.O. S.O.'s evaluation is wholly different, five cents for once around the hand and doubled (1 mukeč:t), ten cents. This is more in line with other statements. B.O. may have had the looped-up arm's-length unit in mind.

When red and blue European beads were introduced, these were measured by the handful, the red being more esteemed. The red ones were called piča'kono'gidi, the blue ones šil:'mkai in Waksachi.

Numerals (Michahai, S.O.)

1. y:t	15. y:'čum
2. pu'noi	16. čo'lpum
3. so'p:n	17. no'mčum
4. hatpa'na	18. mu'nčum
5. yit:'šn:l	19. no'npom
6. ču'lipi	20. punoi' tsi'ao
7. no'mč:n	21. punoi tsi'ao y:t
8. mo'noš	22. punoi tsi'ao punoi
9. no'n:p	23. punoi tsi'ao sop:n,
10. tsi'a'o	etc.
11. y:'čam	30. sop:n tsi'ao, etc.
12. po'etom	100. y:t pi'ča
13. co'yum	1000. tsi'ao piča
14. ha'čpan	

PLEASURES

Games

The following games were played by the Waksachi.

Shinny.--This game (koniu'šiko, Michahai; nanata'kow:t, Waksachi) was played with a hole at one end of the field and a post at the other. The ball had to be holed five times, though not successively, in order to win. When the ball was struck to a partner down the field and did not reach him, he had to come down the field to get it (i.e., the striker did not go after it).

This was the favorite game for betting and side betting. Usually three or four men played on a side. There was no special way of choos-

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

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802

NUMERALS:

1. *Yaet*
2. *Pu-noy*
3. *So-uh-pin*
4. *Hop-pu-noy*
5. *Yach-e-nil*
6. *Chu-luh-pe*
7. *Num-chen*
8. *Mu-nosh*
9. *Nah-nip*
10. *Treo*
11. *Treo yaet*
12. *Treo pu-noy*
13. *Treo so-uh-pin*
20. *Pu-noy treo*
21. *Pu-noy treo yaet*
22. *Pu-noy treo pu-noy*
23. *Pu-noy treo so-uh-pin*
30. *So-uh-pin treo*
31. *So-uh-pin treo yaet*
33. *So-uh-pin treo so-uh-pin*
50. *Yach-e-nil treo*
100. *Treo-treo,* [or ten tens]

192 The above list represents approximately one-twenty-fifth of the Wukchumne words collected by the writer, which in turn represent half of the complete vocabulary of the Wukchumne. They present only the common names which have not already been presented elsewhere in the text and serve to indicate how complete was the Yokuts vocabulary.

YOKUTS WILD FLOWER AND PLANT NAMES

824 One of the most amazing things concerning Indians is their extensive knowledge concerning their environment. This includes not only a knowledge of the geography of the country in which they live and the use to which the many things about them can be put, but also a vast fund of cultural information which to many persons of the white race seems useless.

The average Indian possessed a remarkable store of information about the varieties and species of plants and flowers with which he was surrounded at the different seasons of the year. The writer knows several educated Americans who have studied for years the wild flowers and plants of California, but

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

When they played for fun they did not keep the score. If they gambled they played ten or twenty points. The Winatun kept the score by marking on the ground with his toe.

The ring was made of tules. It was about twelve inches across. It had a hole about the size of my fist in the middle. It was wound tightly with tules. We make a point when an arrow hit the ring and stuck in it, not when it went through the hole in the center.

The Tulare Lake Indians had a football game, too. They called it *tahl'-wats*. For a football they used a burl from an ash tree. It was about as big as a baseball. We called the ball *aw'-lul tah-ow'-chit*.

Some Indians used a rock for a football. I heard that the Nutunutu did that. I never saw it. The wooden ball was heavy enough. We did not kick the ball. We caught our toes under it and threw it with our feet.

Two people played at once. They took the ball around a tree or a stake about two hundred yards from where they started. They called the goal *sick'-aht*. The players carried the ball around the outpost and back to the goal as fast as they could.

They went around the post in opposite directions. *Hipaets* (Hih-pa'-eets) the referee, ran along with them to see that they went around the outpost and that they did not touch the other person's ball. We kept the score with small sticks, which we called *we'-chet*.

The *Chunut* (Choo-noot) had a shinny game, too. We called that *Kats-le'-wits*. The *Wowol* (Wo'-wol) had another kind called *Kawm'-wats*. A lot of people played in that game. I saw all of the Tokelewits at *Sulawlahne* (Soo-law-lahn'-e) play against all the Nutuwits at one time in the Wowol game. I think there must be two hundred people in that game. My side, the Tokelewits, won.

In both shinny games we used a club made from the ash tree. The crooked part was made from the root. They made them nice and smooth and dried them in the fire. That made them good and strong. We called the shinny club *kah'-tahl*.

In the Chunut game we put the outpost about two hundred yards away from the goal stick. The goal stick we called *sick'-it*. The outpost we called *kaw-naw'-um wa'-uh* [the turning place]. It was a race between two teams. Each team had a ball. There were three or four players on each side. The

7:Powers J-5 (1871-1876) 1877 NS29 Yokuts NS29

all withered, but with a lower jaw as of iron, and features denoting extraordinary strength of will—a reckless old gambler, and evidently a teacher of the others—after each throw would grab into the basket, and jerk her hand across it, as if by the motion of the air to turn the dice over before they settled, and ejaculate *wiatak!* It was amusing to see the savage energy with which this fierce old hag carried on the game. The others were modest and spoke in low tones, but she seemed to be unaware of the existence of anybody around her.

Following are the Yokuts numerals, taken at three places:

	KINGSTON.	KAWEAH RIVER.	FORT TEJON.
One.	yet.	yet.	yet.
Two.	po-no′-eh.	pūng′-o-eh.	poan′-oikh.
Three.	so′-pin.	so-o′-pin.	so-o′-pin.
Four.	ha′-to-po-noh.	ha-to-pang-ih′.	ha-to-poan′-oikh.
Five.	yit′-sen-it.	yi-tsing′-ut.	yi-tsin′-et.
Six.	cha′-lip-eh.	chu′-di-peh.	tso′-li-pih.
Seven.	nōm′-chil.	noam′-chin.	noam′-chikhl.
Eight.	mo-noas′.	mu′-nūsh.	mu′-nus.
Nine.	se′-po-noat.	no′-nip.	so′-pon-hut.
Ten.	tsi′-oh.	ti′-i-hoh.	ti′-i-hoh.

On the Tule River Reservation they have coined names for the days of the week. They are these: Wu-lo′-a, Po′-ni-o, So′-pi-o, Hots′-po, Ya′-ti-so, Chol′-po, Hu-lo′-sa.

Their theory of disease is, that it all resides in the blood. To prove this, they cite the fact that the blood always collects underneath a bruise and makes it dark; and also the fact that drawn blood coagulates. Hence their favorite remedy was scarification with small flints. And when they became acquainted with the process of cupping, they wearied the reservation surgeon with applications to have it performed on them for every little ailment. For diseases of the bowels they boil up a mess of a large and very stinking ant, and give it internally.

Their range of food is extensive. Around the lake they cut and dry the seed-stalks of a kind of flag (*Typha*) which has a head something like a

7:Powers J-5 (1871-1876) 1877 NS29 Yokuts NS29

10| one old man who was able to give me, through a Spanish interpreter, his numerals, but nothing more. Following are the ten numerals:

[802 192]

One.	kil'-leh.	Six.	tukh'-tu.
Two.	cho-yo'-chi.	Seven.	po-ko'-i-chin-tin'-li.
Three.	u-yat'-si.	Eight.	pus'-in-tin'-li.
Four.	chu'-i-chau.	Nine.	hōs'-che.
Five.	loap'-chin-tin'-li.	Ten.	chi'-wa.

8:Kroeber E-5 (1900-1906)1907
NS29 Yokuts NS29

words derived from diverse stems is greatest in nouns denoting persons and in adjectives, in both of which classes the percentage of uniform stems is nothing.

	Identical Items in all groups	*Identical Items in all so far as known*	*Different Stems*	*Percentage of total formed by identical stems*
Numerals	9	—	1	90
Nouns				
Persons	—	—	13	0
Parts of the Body	11	5	31	32
Artificial Objects	4	1	12	29
Natural Objects	6	3	29	24
Mammals	2	3	18	22
Birds and other Animals	3	10	20	40
Adjectives	—	—	9	0
Adverbs and Interrogatives	5	1	6	50
Verbs	3	1	11	27
Total	43	30	150	33

These proportions are of general interest in three points. First, in the comparatively small number of uniform verbal stems, showing that verb stems in this language are not more primary, original, or less subject to change than noun stems. Second, in the fact that the uniformity of stems in words denoting parts of the body is not materially greater than among nouns of other meaning, which is contrary to the usual supposition, which is no doubt often correct, that terms denoting parts of the body are less subject to alteration in dialectic differentiation than are other classes of substantives. Third, in the great uniformity existing among the numerals. This uniformity among numerals is indeed paralleled by the conditions existing in many languages, but is exceptional for California.[1]

The principal words found which go back to a single stem in all the Yokuts dialects are the following: The numerals from one to eight, ten, ear, eye, nose, mouth, eyelid, tooth, beard,

[1] In Costanoan and Yuki the numerals vary enormously in different dialects, and in Pomo, Chumash, and other families there are also great variations of a radical nature. Many of these variations are due to the composite nature of the numerals above three, and occur most frequently in languages whose numeral system is quinary or quaternary. The decimal system of Yokuts, like most decimal systems, is less transparent as to origin. It is however noteworthy that those of the Yokuts numerals that are clearly derivative, such as four and five, show as great a uniformity in the various dialects as those that go back directly to a simple radical.

8: Kroeber E-5 (1900-1906) 1907
NS29 Yokuts NS29
Wukchamni
Chukaimina and Michahai
Aitícha

WUKCHAMNI.

Except for some lexical differences, this dialect is practically identical with Yaudanchi. 197 X 193 192

Pronouns: na; nim, min, an.

Demonstratives: xi; ka; ta-ñ; han.

Adjectives: puunun, pudjidj, little.

Nouns: t-i, t-eu.

Verbs: wokiy-ad, tan-ñad, taut-a-d; daid-ji; duy-on; hai-wue, hoyo-woe; cañ-cañ-wid-eitc, kux-wud-eitc.

The locative mam-au, at you, is used in the phrase xi-mamau, this, or here, near you. A form xi-ne-u, here, differs from Yaudanchi xe-u, but has northern analogues.

CHUKAIMINA AND MICHAHAI.

Pronouns: na, nim; ma, mam, min; imin; mak.

Demonstratives:

ke, this, locative keu, keua, possessive kin.
kai, gai, that, locative kau, gau, possessive kan.
ta, that.
han, what?

Nouns:

nihin-au, dul-au.

Numerals:

yete-am, eleven, poted-om, twelve, etc., as in Yaudanchi. [802]

Verbs:

tah-an, nah-an, xo-on.
tawat-a, dead.
yuwanwaca, marry.
hayu-ac, waxal-ac, tawat-ac.
laha-itc, moccasins.

AITICHA.

Pronouns:

S 1	na	nan	nim
S 2	ma		min
S 3			imin

8: Kroeber E-5 (1900-1906)1907
NS29 Yokuts NS29
Aitícha
Choinimni
Gashowu

*197 Demonstratives:
193 ke, this, objective ki-n.
192 gai, that, possessive ka-n.
ta, that.
han, what?

Verbs:
hoitcuc, tawat-a-c.
ukun kin, drink this!

CHOINIMNI.

Pronouns:
nim-a, my [*sic*]; min-a, thy [*sic*]; imin, his.

Demonstratives:
ke, this, ke-u, here.
gai, that, ganin, there.
ta, that, tau, there.
han, what?

Numerals:
● [802] The suffix -am is used for eleven to nineteen as in Yaudanchi.

Verbs:
wan-ke, elk-ac, xahi-ac, ikā-ac, taut-a-c, wowol-ac, k'anuw-ac, waxal-ic.
xoot-xo, dau'hali-xo.

GASHOWU.

Pronouns:

S 1	na	nan	nim
S 2	ma	mam	
S 3			amin
D 1 ex.			nimgin
D 1 in.	mak		
P 1 in.	mai		main
P 2	man		
P 3	aman		

Cf: wixi aman dumna, many the (lit., they) Dumna.

The form for his, amin, is that of the Valley and Northern dialects; the Kings River dialects have imin.

8: Kroeber E-5 (1900-1906)1907
NS29 Yokuts NS29
Gashowu
Kechayi
Dumna

197 *
193
192

Demonstratives:

ke, this, obj. kin, poss. kèin, loc. ke (for keu?).
gai, that, loc. gani, ganiu.
ta, that.
han, what?

[802] ●

Numerals:

yetcam, eleven; potcdom, cophiom, hatcpam, yit-team, teol-pom, nomteom, munteom, nonpom, twelve to nineteen.

Verbs:

tah-an.
wan-aac, wan-ci; ika-ac, eka-ci; hatam-ic, xahi-ac, hoito-ic, tauta-c, xoo-oc, k'anuw-ac, heut-ic, waxal-ic, ukn-ac, nah'-ac, pan-ac, lok'ôn-oc (luk'in).
daw'hali-xo.
haya-wic-ac, teaplu-wic.
kam-ini, teic-lni.
xo-mi, wowul-mu, banana-mi.

KECHAYI.

Of the few pronominal forms obtained, the one of most interest is amungun, their.

Demonstratives found were hi, plural hi-e-in, locative he-u, and gi, locative g-eu.

The imperative shows the ending -ka or -ga.

DUMNA.

Pronouns:

S 1	na	nan	nim
S 2	ma	mam	min
S 3			amin
D 1 in.	mak		
P 1 in.	mai		
P 2	mân		

Demonstratives:

hi, this; heu, here.
ki, gi, this; geu, here.
kini, this (?); kineu, geneu, here (?).
hân, what?

8: Kroeber E-5 (1900-1906)1907
NS29 Yokuts NS29
Dumna
Toltichi

Nouns:

ton, digger-pine, plural tun-ka; ut'u, tree, ut'ô-a, timber. These plurals of inanimate nouns are unexampled in all other dialects that are grammatically known. Nônei, plural of nôno, man, occurs in other dialects also.

outcon-au, (in the) brush.

ak^d-ate, child; poyod-ate, old man.

Adjectives:

got-ete, small, apparently from got-i, large.

Numerals:

yetcam, eleven, potedom, twelve; copiom, hate'pam, yit'team, teolpom, nom'team, mun'team, non'pom, thirteen to nineteen.

Verbs:

lihim-ga, run, holoc-ga, sit, wowul-ga, stand, ugun-ga, drink, wan-ga, give, yet-ka, speak—all imperative.

ogun-an, drink, wiy-an, say, tac-an (taic), see.

tanyue-a-xon.

teapli-wic, moccasin; dat-la-wac, stepping-ceremony.

hacaw-ana, dead.

ma ti-ma wihi, did you say it?

TOLTICHI.

A divergent northern dialect, which has become extinct, was the Toltichi, spoken by the Yokuts tribe living farthest up the San Joaquin river. The last person actually using this dialect, a woman, is said by the Yokuts informants to have died thirty years ago. She was related to the old woman from whom the Dumna material used in the present paper was obtained, and from this Dumna informant a brief vocabulary of the Toltichi dialect was secured. This vocabulary, however, raises some doubts, and for this reason the dialect has not been included in the general consideration of the others. The fifty or sixty Toltichi words obtained show forms that go back quite clearly to stems characteristic of the northern Yokuts group. There are however two marked peculiarities, one phonetic, the other lexical. First, there are uniform consonant changes: s, c, and h to x, and

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n, l, y, tc and sometimes t to w. Second, the numerals are peculiar in not being Yokuts at all, nor Miwok or Shoshonean nor apparently of any other known linguistic family. These divergent numerals render the Toltichi dialect very puzzling. It is beyond doubt that the set of numerals obtained existed somewhere in this region, for a second informant among the northern Yokuts was sufficiently acquainted with the series to state that it was correct. On general grounds, however, it seems highly improbable that a dialect differing from the other northern Yokuts dialects principally only in regular phonetic mutations should possess a numeral system radically peculiar to itself. It is possible that this numeral system belonged to a distinct linguistic family on the upper San Joaquin, almost extinct at the coming of the whites, and that these people, through intercourse with the neighboring Yokuts, were familiar also with Yokuts, which, on account of the phonetic characteristics of their own language, they barbarously distorted; but there is no direct evidence whatever to support such a conjecture. A further complication is caused by the fact that the phonetic mutations characterizing the bulk of the Toltichi material obtained are so extreme and consistent that they differ totally in nature from all known phonetic equivalences and changes of Yokuts dialects and dialectic groups. The informant evidently held a strong impression of the phonetic peculiarity of the language, particularly its roughness, for she pronounced its k's as far back in the throat as possible and emphasized as strongly as possible both the guttural and the spirant character of the x with which she replaced the s of her own dialect. As she spoke this it still bore some audible resemblance to s, and was formed with the lower lip drawn into the mouth. It seems very unlikely that any language was actually thus spoken. It must therefore be concluded that the phonetic peculiarities of this dialect have been exaggerated in the record obtained. Once this exaggeration is accepted, it becomes doubtful to what extent it was carried. It may be concluded that the dialect differed from the neighboring Yokuts dialects in the directions indicated by the material obtained; but whether only slightly, or to the degree shown by this vocabulary, must be doubtful.

114 197* 193 802

[174]

197* 194 114

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*197 If, accordingly, the Toltichi were Yokuts,[1] and not people of another linguistic family whose distortion of Yokuts has been imitated in the scant material secured, they must be regarded as a specialized offshoot of the northern group. If their language is at all fairly represented by the vocabulary, it possessed sufficient distinctness to entitle it to be regarded as a separate branch, and the number of Yokuts dialectic groups would have to be increased from six to seven. After all considerations, however, the internal nature of the information secured raises so many doubts, that it has seemed best to regard the available material as only tentative, and to refrain from definitely regarding the Toltichi as forming a distinct Yokuts dialectic group.

*197 The material obtained is here given, together with the Dumna equivalents. It will be seen that the presence of the imperative 193 suffix -ka, and of the form amin for the possessive pronoun of 192 the third person, if correct, place Toltichi close to the other northern Yokuts dialects.

English	*Toltichi*	*Dumna*
1	nâs	yet
●[802] 2	bis	punoi
3	nayo	nôopin
4	âmin	hatepanai
5	hio	yitecinil
6	otol	te'olipl
7	makate	nomte'in
8	te'eitemak	mon'oe
9	wâ'dite	nônip
10	wadl'te	ta'leu
person	wokote	yokotc
man	wo'wâi	nônoi
woman	mok'hwa	mok'hla
child	k'ow-ite	ak'd-ate
ear	xuk*	tuk
eye	xaxa	saxa
nose	winik'	t-inik
mouth	xama	cama
hand	p'oâox	b'onoe
foot	ta'wau'	dad-ats
back	kataaw*	gadai, cotox

[1] It may be said that several northern Yokuts informants were unanimous in declaring the Toltichi to have been a Yokuts tribe, and the one farthest up the San Joaquin river.

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TACHI.

S 1	na	nan	nim
S 2	ma	mam	min
S 3			amin
D 1 in.	mak		makin
P 1 in.	mai		

Demonstratives:

hihi, hehi, this (near).
ki, this, poss. ke-in, loc. ke-u.
ka, ga, that.
wat-uk, who?
han-uk, what?
haueun-uk, how many?
hiye-uk, hiye-k, where?

Numerals:

11 yète-am	16 teolp-oun
12 batad-om	17 nomte-om
13 copi-om	18 mune-am
14 hotep-om	19 coponhot-min
15 yite-am	

Nouns:

tatei, pl. tatcèteayi.
t-uxoxi, pl. t-uxòxayi.
teunut, pl. teunòtati.
(wimiltei), pl. wimèlatei.
(weteixit), pl. witcèxatei.
(wowoi), pl. wowòwoli.
(nutununtu), pl. nutant-ie-a.
witep, child, pl. witip-ate, witip-hat.
Possessive: -in.
Locative: -u.
Instrumental: -ni.

Verbs:

Imperative: -k, -g.
Continuative: -xo, -e-xo.
Preterite: -ahin.
Future-present: -in.